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Five Royal Business Groupings advise that it is possible that some indicators of the economy will continue to be positive.

The Manager, London and Wales Coy., Ltd., 10, Abchurch Lane, London, E.C. 4.

As a consequence of this, the system has been designed so that the halophanes and the chlorine lights are being protected.

London, April 26
 I look forward to meeting you in the near future.

The Bureau of Indian Affairs special agents at the Laguna Station, a station that has a long history of involvement with the community, will also be at the station and the station.

The Parker Square Hall was used to record data on the following variables:

London, April 18.

more than 100 years ago. It is the most successful and most widely used of all the world's languages.

The gallery was closed, and the exhibition moved on.

London, April 20.

The findings are contrary to what has been generally assumed to be the case, namely that the United States caused the American Civil War.

had symptoms of illness, and in a high position, for liability assessment," is possible.

The first component of the modelling framework used in Code will require the inclusion of C++.

including the Egyptian goddess Isis, associated with death.

London: Blandford, 1992. Pp. 128.

The Government is fully determined to build on the Treaty

Is the Director aware of the following information from the [redacted] dated April 18, 2013?

majority of tests in football occurred in the right hemitactal region.

See the book in the field of *General Practice* by *English* & *French*.

Stems that branch here are the post-budding. A
branch has now the right thing. The stems have now the same
left. The stems and leaves are the same as the stems.

described as *Aspilota* around *Helicoverpa* pupae during
London, April 19.

China was the first Chinese government to bring its attitude of China to the United Nations was signed yesterday, but the

to various oil fields and other operations, thereby increasing a diversified base of income.

any of the respondents who had received treatment with radiation in a hospital setting.

Sanctus, April 28.

The Wall publishes a religious issue in cooperation with *Shema*.

The Daily Telegraph publishes a Telegram from the newspaper of Tokyo, dated 1881, in which it is stated that the

paper, money and savings by Chinese capital at work the re-opening of Chinese and British capital. The payment of the indemnity by China to Britain, the British investment in the

impulsively with regard to balance transfers and also with reference to their financial situation. In general, a high level of financial literacy is associated with the optimal behavior.

EDITORIAL NOTES.

Most of us, when we pass away from this earth, will leave it without creating even a ripple on the surface of a vast sea of humanity, interested in other things. Some, however, there must be in every generation who, by virtue of their position as well as of their character, continue to affect those among whom they passed their lives even after their bodies have been laid in the ground and their spirits have departed to be with their Creator. Man look back to them withfully, or with reverent admiration; they love to talk about them, and recall what they saw of their deeds while they were among us. It needs no apology or even explanation on the part of the editor to justify the publishing of further articles on Mr. Marziah Wyke and Rai Maya Dass. The Indian Christian Church will long remember what its noble and consecrated leaders have done. It is the imperishable heritage of good men every where, the treasury of saintly character not to be doled out freely by any pontiff for the benefit of a few privileged souls, but to be drawn from freely by all who come to know of what God in Christ has been able to accomplish in these men, who were, after all, men of like passions with us.

On more than one occasion recently we have seen articles calling the attention of Indian readers to the fact that the Swadeshi movement is being robbed of its effects by the greed and selfishness of native manufacturers. From a politico-economical point of view the result, viz. the sudden rise of prices in articles produced here, is not natural; though from a patriotic stand point it is possibly to be regretted. We fear that some of our honored contemporaries are forgetting that patriotism demands a change of heart somewhat similar to conversion, and that it cannot be brought about in a day—no, not even a year. There is no advantage in closing one's eyes to painful facts; and one of these is that India is very far from that kind of inward unity which makes a patriotic movement demanding sacrifice a possibility now or even in the near future. We may bewail and deplore the tendency of one branch of society to take advantage of the needy condition of another as to make it a source of improper gain; but until the heart of man is changed, and its hardness melted by the fervent heat of some power from above this state of affairs will continue to exist. One thing in regard to Japan—that ever useful object lesson—must be constantly borne in mind; and that is that, however deeply the society of that country may have been divided by caste distinctions, there was

practical unanimity in matters of religion. Underlying all outward forms of belief there was the great active principle, man lives not for himself but for the state. Japan itself was in a certain sense the Divine Inspiration for the Japanese. As Buddhism failed to supply them any real object of worship, their hearts created a deity for themselves. And now that Christianity is presenting itself for that people's acceptance it does not have to perform the task of coining diverse elements but simply adds one more powerful factor to those already holding the individuals of that nation together. India will never be united until some force greater than the present disintegrating forces of differing religious beliefs can be brought to bear upon the whole country; and we Christians believe that this force is already at work. What does Christ say? "How can one enter into a strong man's house and spoil his goods except he first bind the strong man? Then he will spoil his house." Nothing but a stronger religious force than those now dividing and holding the spoil of this great country will ever be able to bind the hearts of the men and women of India together. Until this is accomplished we may expect nothing else than that one part will prey upon another, and one class of society profit by the extremity of another.

FOR EVER, HOME

'Tis but a try,
And it will soon be o'er—
The poor heart's muffled, sobbing cry,
And then Love's open door.

'Tis but a doubt
Enshadowing the place—
A teacher's, crouching, coward doubt—
And then just face to face.

'Tis but a fear,
Like rainfall round the nest;
A few more tears—then the last tear,
And then the eternal rest.

'Tis but a step
That yet we feebly roam;
A little, trembling, short-paced step,
And then, for ever, Home!

LEON K. DUFFELL.

How little I appreciate the many tokens of Christian love that come flowing in upon me from all quarters! God values nothing so much. In order to obtain this love He became a servant, suffered and died; and yet how little am I affected by it! Let me appreciate it as God does; every word, look, or act of love, let it be to me more than thousands of gold and silver. Let me meditate upon it, and seek to feel the full power of it.

—Rev. Geo. Bowen.

B.

REMINISCENCES OF MANASSEH WYLIE.

The Indian Church has been made richer by the life of Manasseh Wylie, and now his memory is as the fragrance of precious incense poured out. The story of his life ought to be so told that Indian Christians may come to know him as the Christians of Britain and America know "the Saintly McChesney."

I saw him first on the Sabbath School Superintendent's platform in the old church at Lushikana, and, as a Man of God, at home in the House of God, he has his place in my memory.

He exercised a rare power in the Sabbath School and at Conventions by the use of pictures and charts that he himself had designed and prepared. Their effectiveness was not due to artistic merit chiefly, but to his insight into the Scriptures, and to his power of presenting it as something of great and present interest. He himself had tasted and seen that God is good, and he wanted others to know the blessedness of those who trust in Him.

In his pictures and addresses there were abounding sayings, and humour in plenty, but there was never a word that tended to remove the impression that we were listening to a man of God with a message.

One picture, prepared when there was a Lesson on the Sabbath, comes vividly to mind—a picture made up of three pictures. In each one was the wooden frame with wheels in which a child is placed to learn to walk. For the Piarasala Sabbath the frame was so large and strong, and the child was bound to it so rigidly that it could not go forward. For the Freethinker's Sunday there was a frame so light and wide and rickety that the child had fallen down inside where there was abundant room for a ball, a gun, and a bag of Rupees—all of which so interested it that it was well content to give up the impossible task of getting help from such a machine. From these two pictures one can easily imagine the representation he would make of the Christian Sabbath.

I have seen him taking part in a work for the benefit of a Christian community, in whose profits he could not have the slightest share. He gave to the enterprise time and thought when his own work was calling for him, and when the pains of his last sickness had already laid hold upon him. For a time he was misunderstood

and defamed by those whom he unselfishly served. He must have felt it keenly, yet I heard no complaint, and saw no trace of resentment. Once I saw a shrinking from a painful task, but when he came to look upon it as his duty there was no drawing back. I saw him in some trying situations, but there was no time when he seemed to me to be anything less than a Man of God.

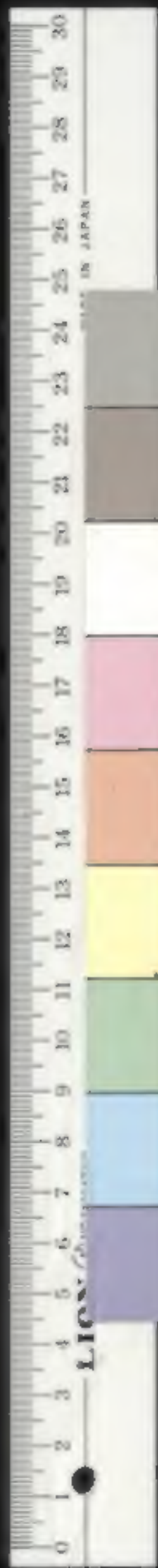
Mr. Wylie was a business man, and did a great deal of business well. Yet I have thought he would have been out of place in a business house in the West. I have thought he did his business as Isaac would have done it if he had turned aside from his flocks and herds. It seemed quite in keeping with the man when I one day found him in his office with his Bible open, quietly preparing the Order of Service for the Sabbath School for the coming Quarter. The Lord prospered Isaac, and He also prospered Mr. Wylie.

He was a successful business man, but his place of power was in the Church. Though a year has passed by since sickness took him from this work I can see him even yet, when the bell rings, starting with brisker step than usual along the road from his home. I can see the quiet expression on his calm, earnest face as he passes up the aisle to the platform where the picture stands waiting for him to be its interpreter. I can still feel his power as strip after strip of covering is removed, and eye and ear alike take in the truth he has well learned of God.

Will not some one prepare a fitting Memoir of this noble life?

E. E. F.

The late Rai Bahadur Maya Das, whose death we notified with regret last week, will long be missed and mourned in his native district of Ferropore. The son of a Sikh Sardar of that district, administration was with him an inherited aptitude, especially the conduct of the affairs of those his special countrymen whom he knew, and of whom he was known so well. Not as official only, but as being himself a zamindar, owner of an estate near Ferropore, he was specially qualified to deal with the people, but of course this had to be discovered. As we have said more than once in past years it was requisite to "find Maya Das," and this was done in 1894. Captain Grey was then undertaking the irrigation of the district and he discovered two coadjutors. One was already tried and known, Mirza Agha Muhammed, a Tehsildar of the



district, who subsequently became successively Wazir of the Bahawalpur State and Superintendent of the state of Maler Kotla. The other was young and unknown, Lala Maya Das, Deputy Superintendent of the Deputy Commissioner's Vernacular office. The opportunity brought out this man with such effect that Major Grey, returning to Ferozepore in 1881 made Maya Das Superintendent of the Irrigation Department then created in Ferozepore. In that capacity he remained till quite recently, administering that unique experiment of co-operative irrigation with eminent success, and managing his stiff-necked countrymen to their entire satisfaction—whether as regards his irrigational or his magisterial functions. Moreover he had been since 1883 much concerned in the affairs of the Mamdot estate, both in endeavouring to advise the late Nawab and in managing the canals of the estate;—and after the Nawab's death in official supervision of the estate. Thus since Maya Das resigned the conduct of the Ferozepore irrigation he naturally became the Manager of the great Mamdot estate which had long owed much to him.

The above is a slight sketch of his career; we will let one who knew him well speak of the man: "He acquired the esteem of all who came in contact with him, the friendship of most, the affection of many, will perhaps convey some idea of his high character, his transparent sincerity, his charm of manner. His aspirations were those of Abou Ben Adhem, and most assuredly was his name written, like that of Ben Adhem, as one that loved his fellow men."

C. & M. Gazette Selected.

—The maguey-tree of Mexico furnishes a needle and thread all ready for use. At the top of each dark green leaf is a slender thorn-needle that must be carefully drawn from its sheath. As it is pulled, it slowly unwinds the thread, a strong, smooth fibre attached to the needle, and capable of being drawn out to a great length.

—There is one tree which thrives in London as well as, if not better than anywhere else. Other trees are suffocated by the grime and coal-tar vapours of which the London atmosphere is largely composed. The plane overcomes this by the continual peeling of its bark, which is visible to everybody in passing by the patches of new green covering on the trunk and branches, and the old bark lying at the foot of the tree.

MERRUT. April 16th, 1906.

Dear Sir,

The North India Conference of Christian Workers will meet for its Eighth Annual Session in Messocle on Sept. 19th-26th, 1906.

On each day of Conference (except Sunday) there will be in the mornings, a course of Bible Readings at three different centres. In the evenings there will be a general session of Conference at which there will be a devotional address and a subject of practical interest for discussion, having a direct bearing on Christian work.

Papers, to be followed by discussion, will be read on the following subjects:—The present demand for Christian education—what is needed—how to provide it. Industrial work. Christian aggression in Mohammedan fields present accomplishments—future prospects. Work amongst the Deaf and Dumb. Work amongst the Blind. Work amongst the Young.

Amongst others who, it is hoped, will take part will be the Revs. J. McChesne Patterson, E. L. Porter, J. P. Haythornthwaite, Miss Hewlett, Miss Swainson, Revs. J. I. Harter, R. A. Haslam, P. M. Hook, W.E.S. Holland, &c.

Last year the Conference was attended with marked blessing. God graciously poured out His Holy Spirit upon those gathered together and many returned to their work refreshed in soul and with renewed zeal for the Master's work and the results have been seen in many Mission Stations and various spheres of Christian work in the Punjab.

I would ask the earnest prayers of your Readers for the Conference this year that all the arrangements may be under the guidance of the Holy Ghost and that this year's gathering may be attended with increased blessing. May I venture to ask all who read this to pray daily that God Himself may be present in Revival power.

Yours faithfully,

W. G. Promer,

Gen. Sec. N. I. C. C. W.

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to home.
Live in the brightness, and take this to heart,
The world will be gay if you'll do your part.
Live on the bonnetop, not down in the cell;
Open air Christians live nobly and well.
Live where the joys are, and, scorning defeat,
Have a good-morrow for all whom you meet.
Live as a victor, and triumphing go
Through this queer world, beating down every foe.
Live in the sunshine, God meant it for you!
Live as the robins, and sing the day through.

THE OLD TESTAMENT AND THE MONUMENTS.

SELECTED FROM THE BRILLIANT LECTURE
BY PROF. W.H. BENNETT, Litt. D.

THE CODE OF HAMMURABI

Per haps the most interesting part of the lecture was that in which Professor Bennett described the ancient Code of Hammurabi, who is generally identified with Amraphel of Genesis, the king with whom Abraham was connected. Like Napoleon and Justinian, this great conqueror made for his people a code of laws. "It was discovered in 1902 at Susa, in Persia, to which town it had been carried by some conqueror. The Code was written on a block of black marble, 8 feet high, surmounted by a statue of Hammurabi. It explains that he had received the law from the Sun God, the judge of heaven and earth. The Code is half the length of the Book of Exodus. Its provisions show a state of considerably advanced civilization, equal, perhaps, to that of our Anglo-Saxon forefathers, or of the empire of Charlemagne. There are laws dealing with land tenure, the management of public houses, betrothal, marriage, and divorce. Doctors' fees are fixed by law on a graduated scale. The richer the patient, the higher must be the fee. Hammurabi thus anticipates the medical practice of our own day. A doctor's life, however, had its drawbacks. If a rich patient died from an operation, the doctor must be put to death, while if a slave died, compensation must be given by the physician to his master. If a young man became engaged to a young lady and broke off the engagement, the law was that his presents must not be returned, but kept by the young lady's father. There were strict laws against jerry building, and rules for the hire of men, waggon, and boats." Dr. Bennett showed that the Code of Hammurabi is in some respects more severe and in others more lenient than that of the Pentateuch. The Pentateuch, again, is a distinctly monotheistic code, while that of Hammurabi recognizes many gods. One of the most generous provisions of the ancient Code was that if a slave married a free woman the children must be free. Dr. Bennett thinks this more liberal than the old plantation laws in America. "Hammurabi describes himself as the Good Shepherd of his people. He set up this monument to be a strength to the injured and the weak, and that the oppressed might come to the statue of the king of righteousness. The German Emperor recently named Hammurabi, along with Moses and Socrates, as one of the men who have received divine guidance for the ruling of the world. I do not think he was far wrong."

In closing, the Professor said that these monuments proved that God was present in the history of Israel as He was nowhere else. Israel remains a proof of the

supremacy of spirit over matter and intellect. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

SYMPATHY.

I know what the caged bird feels, alas!

When the sun is bright on the upland slopes;
When the wind stirs soft through the springing
grass,

And the river flows like a stream of glass;

When the first bird sings and the first bud opens,
And the faint perfume from its chalice steals—
I know what the caged bird feels!

I know why the caged bird beats his wing.

Till its blood is red on the cruel bars;
For he must fly back to his perch and cling
When he fain would be on the bough a-swing;

And a pain still throbs in the old, old scars
And they pulse again with a keener sting—
I know why he beats his wing!

I know why the caged bird sings, ah me,

When his wing is bruised and his bosom sore,—
When he beats his bars and he would be free;
It is not a carol of joy or glee,

But a prayer that he sends from his heart's deep
core,

But a plea that upward to heaven he flings—
I know why the caged bird sings.

—Paul Laurence Dunbar.

One prayed aloud his thanks, and many heard—
But when he passed forth from the house of prayer
He wore upon his face his secrets bare,
While those who met him sighed, and thought with
pain

Of all the year had lost them, of the reign
Of grief and sorrow on this earth of ours.
One wore upon his face the smile of peace,
As if he held communion close with God,
And loved the world and all who on it trod;
And those who met him smiled, and thought how fair
The world must be to him—and straightway there
Rose in their hearts a glad thanksgiving hymn!

THE LATE SAMUEL HADLEY.

Samuel Hadley—the drunkard's friend—is dead. The news, says a New York correspondent, will not make any particular sensation, but the loss to New York is great, to the Water-street Mission it must be irreparable.

Four months ago we wandered down through muddy deserted streets under Brooklyn Bridge to Water-street. The mean-looking little hall was brightly lit up, and well filled. The meeting was of the "free and easy" type. Men came in, listened a minute or two, then went out. On the platform were some of the workers. Among them, next to the harmonium, sat a short, elderly man with a strong, kindly face. Without rising from his chair—he was lame—he led the meeting, calling on one and another for a "testimony," raising a hymn, throwing the meeting open "for five minutes" and ever filling up the gaps by a well-chosen, loving, helpful word. I have never seen such an entire absence of formality and stiffness of every kind, and yet tears were in our eyes again and again, and there was "power" in the message.

Some of the moral wreckage of New York city was scattered over the seats towards the centre and rear of the little hall, one leaning or lying on the bookboard, another bowed together, yet another talking to himself. Half a score of such rose one by one when the meeting was thrown open, and asked for prayer. They told of the helplessness of the struggle more by tone and manner than in words.

He was the right man in the right place. Never was there an evangelist so well fitted to deal with drunkards. Raised out of the depths himself, knowing the awful demon by personal conflict and victory, he went back to save, and was used by his Master to save many. A true follower of Him who was the friend of publicans and sinners. Full of the milk of human kindness, mother love—aye, Divine love—for what woman could ever have loved more than one such hideous wreck?—Hadley has been taken to his reward. May the work of the buried worker be carried on still by Him whose work it is!

Sir James Simpson the discoverer of chloroform and one of the greatest of British Scientists was asked, "Sir James, what do you consider your greatest discovery?" His reply was, "The greatest discovery I have ever made is that I am a great sinner, and that Jesus Christ is a great Saviour."

Michael Faraday was one of the greatest experimental philosophers that the world has known, when dying, he was asked, "What are your present speculations?" "Speculations?" he asked, "I have no speculations I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that Day."

Faith is the bridge that will take us over to Heaven; not faith in the Bible nor faith in the church, but faith in Christ.

In our hospitals, the instruments used in operations are constantly kept in carbolic acid, that they may not carry the slightest contagion to the open wound; and we cannot touch the open and festering wounds which sin has caused without injury to ourselves and others, unless we are over in the flow of the blood and water of which St. John speaks.

—Rev. F. B. Meyer.

—Black and white grapes are sometimes grown on the same vine in Southern France. The method of production is to take a branch from a black grape vine and one from a white grape vine, rub the two ends together until they are flat, bind together, and plant them.

Sand-dust explosions form an active danger on the Ottawa river. Immense deposits of sand-dust lie along the bed of the stream, and the action of the water generates gas, which, breaking forth periodically, comes to the surface in the form of a huge bubble, big enough to swamp a boat.

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